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The AMERICAN FRIEND

[OCTOBER 13, 1949]

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Federal Council of Churches

Round-the-World Quaker Letters
For Children

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GOOD COMPANIONS

Ye are they who have continued with me in my temptations

By H. G. Wood

The writer is lecturer and director of studies at Woodbrook, Selly Oak Colleges, near Birmingham, England. He is a distinguished English Quaker scholar and writer of London Yearly Meeting. This has also been printed in a Birmingham paper.

"It is you who have stood by me in my trials." According to St. Luke's account, in some such words as these Jesus suggested something of what the companionship of the Disciples had meant to him during the years or months of his ministry.

We do not often reflect on this aspect of the Disciples' association with the Master. He chose twelve men that they might be with him, and we see in this an analogy between discipleship and apprenticeship. They watched him at work. They were with him when he taught the multitude, when he answered critics, when he healed the sick, and befriended the fallen. Then they were invited to share his ministry, to proclaim the good news in word and deed. They learned by doing. Later on, when men observed the boldness of Peter and John, such courage was attributed to the fact that they had been with Jesus. We realize in a measure what the divine companionship meant to the Disciples; we seldom recall the fact that Jesus drew some strength and comfort from their presence.

* * * *

If we had not Christ's word for it, we might hesitate to claim even this much for the Disciples as good companions. Obviously, during the period of fasting and temptation in the wilderness, which is commemorated in Lent, Jesus was alone. But even when he had Disciples round him, their physical nearness was not matched with sympathetic understanding. They continued with him in his temptations, but they did not understand his temptations. What were temptations to him, seemed no temptations to them.

They could not understand the limitations he observed in the exercise of the powers they knew him to possess. Why did he not call down fire from heaven as Elijah did? His refusal to give the Pharisees the sign they desired had bewildered the Disciples. They failed to understand the nature of the Kingdom, and the lure of the kingdom of this world was ever before their eyes. Their attitude and their presence renewed again and again the very temptations which Jesus had resisted at the beginning of his ministry. At the moment when he hints his appreciation of their constancy, the Disciples had been discussing who should be greatest in the Kingdom, and they were about to fail in the last great trial. They could not watch with him in Gethsemane and, in the end, they all forsook him and fled.

* * * *

If, then, Jesus valued the companionship of the twelve, it was not because they understood the trials and temptations which came to him. Incidentally, this makes it probable that the story of the three temptations in the wilderness goes back to Jesus himself. The temptations were real temptations, and such temptations as no disciple or anonymous genius in the first age of the church ever conjectured for her Lord. Indeed, even now the Church only half understands the nature of these temptations.

Yet, little as they entered into his trials, the presence of the Disciples meant much to Jesus. Perhaps their very weakness helped him. As their need was brought home to him, he would say, "For their sakes, I sanctify myself." And surely Jesus found a delight in their companionship. And, after all, they had stayed with him when others turned back and followed him no more. When he had asked, "Will ye also go away?" Peter had answered for them all, "Lord, to whom shall we go? Thou hast the words of eternal life." Jesus loved them because they continued with him in his trials, however inadequate was their comprehension.

* * * *

It is good to remember that the inner loneliness of Christ was cheered by the company of these very fallible men. It reminds us that we need not altogether fail as good companions because of our imperfect sympathies. We can never fully enter into the temptations and trials, the griefs and sorrows of another, yet our very presence may bring some measure of strength and comfort. Where we are least able to understand, as when we try to look into the mysteries of Christ's trials and sufferings, we may still belong to the circle of his disciples. We can still offer to Christ the loyal constancy in which he rejoices.

A letter from Daniel Oliver has a striking incident revealing the modern counterpart of Jesus' injunction, "Love your enemies; do good to them that despitefully use you." Recently an attempt was made to assassinate the King of Syria. The men were taken prisoners, sentenced to death or imprisonment. The King promptly forgave them and set them free! There is an Arab proverb: "When your enemy is in your power, treat him with mercy." What a bright spot in a cloudy world. "The quality of mercy is not strained; it falleth as the gentle rain from heaven."

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Editorial . . .

On Bombs and Morals

RUSSIA has the bomb? What does it mean? The world was expecting that news eventually, for the knowledge and use of atomic energy must become universal. It could not be confined to one nation. The only question was, "When will Russia have it?" Now the nations are, in one sense, at one stage emotionally. They know their task—the control, if not the elimination of atomic weapons.

The United Nations must now bring concerted attention to that problem. It is also clearly evident that we are being *driven* from international anarchy toward world government. The peril of one nation is the peril of all. Governments are acting, not because they *ought* so much as because they *must*. It is a clear case of self-protection. The voice of America would be much stronger if we had not decided on that fateful day four years ago, to be the first nation, and the only one to date, to use the atom bomb in open warfare. Now that the new terror is in the hands of others we shall become "conscientious" about preventing its use.

Though America may not have decided at that time differently than would other nations under the same circumstances, the absence of moral guidance on the national level is clearly indicated—the use of a weapon is "wrong" because we no longer have a monopoly on it; or because it is more disastrous and obliterating! In short, warfare itself is not being brought under the moral judgment of nations. The sheer necessity of self-preservation from *one form* of warfare is the basic incentive.

As World Order Day and United Nation's Day come on October 23 and 24, the minds of Americans should turn toward the one and only human organization that can bridge our chasm of fear—the United Nations. That is the political level of action and it has critical importance.

More important yet is the moral level, on which international affairs must finally function. We can be saved only by following a course of action *because it is right*. Being right, it will also give us mutual protection, not only from *atomic* warfare, but also from war itself.

It is as clearly etched on the horizon of our day as a shaft of light across the night sky that the answers to our problems are not fundamentally scientific or political, but moral, ethical, and spiritual, and they, in turn, flow from religious faith. The alternatives appear in black and white — it is Christ or catastrophe.

The Responsibility of Scientists

A conference of scientists and engineers assembled recently at Haverford College and formed the "Society for Social Responsibility in Science." The aims which they chose for themselves include the fostering of a "tradition of personal moral responsibility for the consequences for humanity," of the professional activity of scientists.

Such a spirit and intention on the part of scientists in general is long overdue. The scientific mood has been important for the progress of human happiness. It has touched every material comfort we possess, and it has begun to penetrate the mental and social life of men with a far-flung beneficence. So obvious are the good fruits of the modern scientific temper that we have practically made the laboratory the altar of our worship and its apparatus the symbols of our devotion. Even religion, certainly with much profit to gain from the methods of objective thought, has often worshipped at this shrine. It has been assumed that the chief prerogative of the scientist is to follow any angle of research as far as it will lead—even to the creation of a weapon that might scorch all life from off the face of the earth.

It is time for the religious forces to declare again the fundamental commandment, "Thou shalt have no other Gods before me!" Even science must bow before a purpose greater than any one angle of its vast possibilities. To suggest any restraint to a scientist has seemed to him well-night irreverent.

Christian faith declares that there is God and God is love. To place anything less at the center of our spirit and actions is a blasphemy — and the end of such behavior is fatal. Science must serve the higher purpose of human happiness if it is not to destroy itself in the holocaust which its own hands create.

Freedom to Destroy Freedom?

ONE cannot live and think seriously about the issues of this day without running into dilemmas. It is easy to accept a dogma, to grasp one horn of the dilemma, and stop thinking.

Both liberals and conservatives succumb to this danger. One can thereby fortify himself behind barricades of words and cant phrases. It is painful to keep on thinking, and we don't enjoy pain—hence the retreat, whether in politics, economics or religion. Men want a sense of security and assurance. The retreat to words and phrases gives a measure of respite.

One interesting problem is that in the area of human "rights." Always one runs sooner or later into the question of "the right to do what?" Are human "rights unlimited?" It is quite conceivable, for instance, that the economic "rights" of individuals may seem to clash. In such a case whose rights should prevail?

In the freedom of speech and press, should *absolute* freedom to write and speak be granted? In our educational system, should an obviously bad point of view, such as the advocacy of violence against government, be allowed to exist? Should anyone person or body of persons have the freedom to de-

stroy freedom? Kept on that level of thinking, human "rights" often present serious dilemmas.

When one faces a dilemma he does not need to settle with either point of view. A dilemma always asks us to move to another level of thought. In the drive for "rights" we can too easily assume that some kind of social formula will answer the problem as clearly as a geometric theorem. Human problems are not resolved by any equation. Scientific thought will offer important help, but it cannot finally give us a formula. When in a quandary over "rights," we should move to the level and to the question of "responsibility." That is a higher level. There will never be absolute resolution of the problem of the rights, for instance, of management and labor. Not until all persons and groups are trained to think in terms of their *responsibilities* to one another and to third parties will their *rights* be correctly viewed and made adjustable.

Concern for human rights and the documents and laws pertaining thereto are of very great importance; in fact, they probably represent our greatest advance, but they must be undergirded by a neighborly spirit. What we must have in order to live with security is not only new *formulas* but also new *creatures*. Our sense of security and our faith can rest upon the solid rock of a creating, loving spirit beneath our surface disturbances. There may be considerable doubt as to what any given social formula may do, but there need be little doubt as to what love can do!

Our "Lazy" Words and Phrases

DURING a recent devotional meeting a Friend expressed regret over our excessive use of the word "bless" in our prayers. He suggested that we often use it as a broad generalization that has little meaning. We ask God to "bless" some one. Bless them with what? What do they need? Respite from grief? Courage to face a personal problem? A sense of guidance? "Why not be specific?" he asked.

Though we continue rightly to use the word "bless" at times, this is a needed caution. We develop a set of words and phrases, a kind of church-room vocabulary, use them over and over until we are not wholly unlike those whom Jesus pointed out as given to "vain repetition." We become so accustomed to the set of phrases that one who does not use them is suspected of unorthodoxy. He may, instead, pour old meanings into fresh words and break up a generalization into its parts.

Speaking of generalizations, they help us to escape from real thinking and from facing squarely the responsibilities at hand. It is easy to pray for brotherhood, but it may be difficult to ask God for the grace to be a real brother to the man of color down the street. It is quite simple to pray for peace, but very demanding when we ask for grace to be pleasant with disagreeable people. And now may "God bless us every one," in the words of Tiny Tim, but with what?

E. T. E.

Message for World Order Day

Sunday, October 23

WE are grateful to Almighty God for the abundant mercies shown this past year to the children of men. Fear, confusion of purpose, and the economic destruction left by the war have been lessened by constructive measures of cooperation within the United Nations and among the free societies. Tensions between the Soviet Union and the Western nations have been eased somewhat, and new, though limited, efforts to negotiate have been made. Fresh hope has stirred the hearts of anxious men, and released new energies of the spirit for the tasks ahead. For this present victory of peace, the churches of Christ rejoice.

We recognize the profound nature of the world's disorder. Modern man has come to rely upon physical force, and the bitter conflicts of modern times have eroded his trust in moral power. The world crisis is basically a spiritual and moral crisis, and no minor adjustment of international tensions, no respite, however welcome, can provide a lasting solution. Nothing less than a transformation of the spirit of men and of nations will suffice to heal this disorder. This means a larger sympathy, a broader understanding of other peoples and their particular problems, a deeper and more abiding sense of our responsibilities in the world, and a stronger will to fulfill them. That transformation by the grace of God must be the chief end of our efforts for peace.

Reasons for Concern

We confess our involvement in the underlying crisis of society. We have underestimated the stubborn factors of conflict, and allowed our wills to vacillate with the ebb and flow of external events. We have been reluctant to chart our course by the light of faith, which alone can lead to man's spiritual regeneration. We need repentant hearts as we remember the failures of world order in which we have a share. Let us not forget, for example:

1. The failure of the major powers to agree upon a peace settlement for Germany or Japan;

2. The failure of the United States and other nations to deal effectively and humanely with the large number of remaining refugees and expellees left in pitiable condition by the war and its aftermath—a problem which increases in scope and danger week by week;

3. The perilous failure of the Great Powers to reach agreement on the multilateral regulation and reduction of armaments;

4. The failure of our own and other nations thus far to implement those principles of reciprocity which are essential to international commerce and to world economic recovery;

5. The failure of the major powers effectively to help the suffering people of China to find peace within the framework of freedom.

Reasons for Encouragement

While the problems and perils which lie ahead leave no room for complacency, we can thank God and take

courage from achievements which surpass the merit of our efforts:

1. The principles of the United Nations, whose fourth anniversary we now celebrate, have been elevated by the expressed concerns of Christian groups working with other men of good will. Our churches have helped to create that loyalty to the ideals of the United Nations, which is its chief resource. It is heartening to see the impress of that loyalty in the positive accomplishments of the U. N.—in bringing about peaceful negotiation of a number of conflicts, in setting forth an historic Universal Declaration of Human Rights, in organizing the efforts of nations against such ancient enemies of man as poverty, ill health, and ignorance. Despite the tempests of this postwar period, the United Nations stands and grows as the only center for discussing, if not for harmonizing fully, the policies of states as a means to fellowship and as a bridge to a better future.

2. Our churches have helped to kindle the growing concern for the dignity and rights of the human person. The disregard for these God-given rights under totalitarian, feudal, and some colonial regimes has been laid upon the conscience of mankind. A new standard has been raised in the Universal Declaration of Human Rights, long advocated and now supported by our churches.

3. The analysis of Soviet-Western tensions and the principles for dealing with them put forward by our church leaders, have been vindicated in part by developments of recent months. Negotiation of conflicts of interest without compromise of basic convictions remains a promising road to a peaceful settlement. This will require continuing patience and understanding, while at the same time we put forth the utmost effort to establish at home and abroad the conditions which make for a good life for all men.

4. The witness of our missionary pioneers has helped greatly to bring understanding of the need to aid the development of under-developed areas. This need is now recognized in the "Point Four" proposals of the President's Inaugural Address, to make "the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas," and in kindred plans of the United Nations. Our churches are concerned for programs such as "Point Four" and the European Recovery Program, both as a means for advancing the common welfare and as a method for creating fellowship among the cooperating nations. The experience of missionary specialists provides inspiration and practical guidance in the setting up of development projects.

5. The coming together of the churches in the living fellowship of the World Council of Churches provides a fresh testimony to God's design for His Church and for His world. Through this new unity, as it permeates the churches, we can expect the release of new spiritual resources with which to cope with future problems.

Call to Christian Action

Building the foundations of world order is essentially a religious task. Christians should accept their responsibilities with clear vision, steadfast hearts, and vigorous action. As we enter the fifth year of the United Nations, let us in the churches pray that God's will may be done in the world of nations, and that we may serve His will.

1. We can resolve to redouble our efforts in behalf of world order, remembering that each one of us has some contribution to make.

2. We can study and discuss the problems of the United Nations and of American foreign policy, that we may be more effective citizens.

3. We can express in community relations the high ideals we espouse for international life.

4. We can help find a home or a job for a displaced family.

5. We can strengthen our missionaries and other Christians overseas, that the Christian world fellowship may better serve as a bond of world community.

Let us, in whatever ways are open to us, show forth that loyalty to Jesus Christ which may make Him known to the peoples and nations of the earth.

The Federal Council of the Churches of Christ in America

BALTIMORE YEARLY MEETING SEEKS SECRETARY

Since Harold N. Tollefson has accepted appointment under the Five Years Meeting, any one who could propose a suitable candidate, or who feels himself suitable, is requested to please communicate with Edward F. Raiford, Box 222, Suffolk, Virginia, Clerk of the Yearly Meeting.

Baltimore Yearly Meeting, having its office in Baltimore, is a merger of that Yearly Meeting with Virginia Yearly Meeting, having local Meetings, mostly unprogrammed, in Pennsylvania, Maryland, Washington, D. C., and Virginia, and it has in it promising seeds of growth that need tending for a new Quakerism and a new world.

ROUND THE WORLD QUAKER LETTERS FOR CHILDREN

The aim of "Round the World Quaker Letters for Children" is (1) to interpret the message and story of Quakerism, the faith from which it springs, and to show its practical application to everyday life as a glorious adventure, (2) to create a more sensitive understanding of our Quaker faith and its practice around the world, (3) and to provide Meetings with a definite means of enriching the experience of their children in Quaker training.

Ruby Dowsett of New Zealand is acting as Editor for two or three years, and is responsible for editing the letters with the help of Friends in other countries. It is hoped that Friends in every land will come to have a share in these letters.

The letters will not fulfil their purpose unless Meetings purchase them and mail them to the children with a note bearing the signature of a local Friend. This personal touch is essential.

Meetings may like to get enough of the letters for all families. The letters are not just for children unable to attend Meeting or Sunday school as stated in these columns in the last issue of The American Friend. All together there will be nine sets of letters. For your information, the ideas have been grouped in the following manner:

1. A family letter explaining to parents and children what is being attempted.
2. George Fox and the adventure of his search.
3. The adventure of new beginnings.
4. The Society of Friends begins.
5. The adventure of spreading the message to other lands.
6. The adventure of early Friends in the U. S. A.
7. The adventure of Friends today in peace and good will.
8. The adventure in establishing Meetings for Worship.
9. Some Quaker stories that will never die.

In each of these sets there will be three letters, one for the children who are six to eight years old, one for those eight to eleven years old, and one for those eleven to thirteen years old.

Copies of the letters are available at approximately two cents each plus the postage necessary to mail them. They may be secured from The Friends World Committee for Consultation, 20 South 12th Street, Philadelphia 7, Pennsylvania.

That which is of God gathers to God; and that which is of the world is owned by the world.

John Woolman, Journal

Our Faith and Holy Obedience—III

By Wilmer A. Cooper

WE pass now to the fourth part of our discussion, namely, our living faith in relationship to holy obedience. Holy obedience is so central and indispensable to a vital, living faith that the two cannot be considered apart from each other.

If any one thing is characteristic of some of the greatest of our predecessors in the Society of Friends, as for example Isaac Penington and John Woolman, it is that they were acutely sensitive to divine guidance and devoted their lives to the inward promptings thereof, both with respect to the spiritual and temporal affairs of life. This is in essence what we mean when we speak of holy obedience. It is the Christian affirmation that God does speak to man and that man can know and comply with God's holy will. Perhaps the most central aspect of holy obedience is man's capacity to apprehend God's will.

Holy Obedience and Inner Light

In the Society of Friends we base this capacity on what we call the Inner Light, which is beyond question the most important principle which underlies the Quaker faith. There are many differing points of view among Friends themselves as to the exact nature of the Inner Light and just what it stands for, but its significance for our discussion here is that the Inner Light is the medium for the immediate and continuous revelation of God's will to man.

Some Friends believe that our most important task in both the church and the modern world is to bear witness to our peace testimony, and that the future of the Society of Friends is dependent upon our faithfulness in this responsibility to which we have been called. I would not for a moment diminish the great importance of this divinely ordained mission of ours in the world, but I believe that it is a grave mistake to assume that this is necessarily our most important testimony, or that the life of the Society of Friends is solely dependent upon it. Ahead of any of our *social* testimonies should we not first of all bear witness to the reality of the Inner Light—the declaration that if man is inwardly attentive and submissive that God will enlighten his conscience with a knowledge of his divine will?

Of course it is true that in our consideration of holy obedience the principle of the Inner Light has to do only with the *knowing* and not the *doing* of God's will. Although holy obedience presupposes the Inner Light, the other half is the transference of the divine will into human action. Moreover, it is only as we are faithful and responsive to the divine commands that God will continue to reveal his will to us.

The author of this article is a graduate student in Yale University. His address is 23 Livingston Street, New Haven 11, Connecticut. This is the final installment of his address given at the Young Friends Conference.

It is for this reason that the principle of the Inner Light and the principle of holy obedience cannot be separated from each other. It may therefore be asserted that our Quaker faith is not a living one unless it bears witness to the combined realities that God *does* reveal his will to man and that man *can*, through divine assistance, *do* the will of God.

The Place of Christ

Before bringing our discussion of holy obedience to a close, let us make one further observation which relates itself to our subject. There are some within our Quaker fellowship who believe quite sincerely that the center of the Christian faith and of Quakerism is ethical perfectionism, i. e., that man's duty is to achieve the good life and that by ethical calculations he may master his own moral destiny and thereby achieve a life which approximates moral perfection.

Even though we may grant that the standard for the good life is that of the Sermon on the Mount, it is still, I would maintain, a perversion of the Christian faith. Christianity as a religious faith is indisputably based upon the proposition that God's will is the ultimate principle of life and that man's ethical life must be geared to an implementation of his divine will in the temporal and social life of man.

In addition to the shortcoming of ethical perfectionism it also misjudges the place of Jesus Christ in the Christian faith. Christ is not only referred to as the perfect example of the good life, but he is somehow *used*, in the utilitarian sense, for the purpose of achieving moral perfection; or to state it differently, Christ is thought of as a magical key by which the human being unlocks the necessary spiritual power to live out the ethical commands of the Sermon on the Mount. In the first instance Jesus, the *man*, is used as an ethical measuring stick, and in the second instance Christ, the mystical personification of the Holy Spirit, is used as the guardian and dispenser of spiritual power. There is an element of truth in all of this, but the Christian religion is not first and foremost an ethical religion. First of all, because of man's sin in which he renounces his dependency upon God, a restoration of fellowship with God must be effected through faith in Jesus Christ. Having stated, then, that Christianity is concerned first of all with effecting this profound change in man's relationship with God, we must hasten to add that this new life centered in the will of God, also has its ethical counterpart.

Life of the Spirit

Now that the channels of fellowship with God are made clear again there naturally follows from this renewed life a moral life which is rooted in the love and goodness of God. God's will now becomes the natural desire and expression of the individual will. St. Paul expressed the nature of this new life when he said, "I have been crucified with Christ; it is no longer I who live but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me." Galatains 2:20. Later on, in the Book of Galatians, Paul asserts that this new life is free from the ethical struggle under the Hebraic law, for the life which is now led by the Spirit has flowing from it the fruits of the Spirit, namely: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." Galatians 5:22-23.

This life of the Spirit, to which St. Paul refers, is central to the life of holy obedience. It is quite opposite to the life which is devoted to the principle of ethical perfectionism. Such *striving* as this after the good life is contrary to the life which is lived in Christ, and it somehow represents a residue of the now obsolete notion that man is the master of his own destiny. Our friend Theodor Benfy, quite correctly wrote in *The Friend* in February of this year that, "There is no striving to be good, to be obedient, in Christian discipleship. There is joyful abandon, a deep humility that always comes when one is undeservedly loved [by God]."[1]

This same note of abandon is per

[1] *The Friend*, February 10, 1949, p. 258

naps the most characteristic note of Thomas Kelly's very important book, *A Testament of Devotion.* Throughout he emphasizes ". . . God the initiator, God the aggressor, God the seeker, God the stirrer into life, God the ground of our obedience, God the giver of the power to become children of God." [2] In his discussion of holy obedience he says, "Don't grit your teeth and clench your fists and say, 'I will! I will!' Relax. Take hands off. Submit yourself to God." [3]

Of all the Quaker worthies in our history who have made God's will primary and who have continually lived in the spirit of a sensitive response to divine leadership, I think first of John Woolman. The main lesson for us to learn from John Woolman is that social activism must always be subordinated to divine guidance. We must always be careful not to outrun God's will with our wills, for his will is infinite in knowledge, but ours is finite and always subject to error.

In the fulfilment of this life of holy obedience, the path which we must continually tread is that path which leads from a self-centered life to a Christ-centered and a God-centered life —the life that is lived moment by moment in the presence and in the will of God. May we be continually aware of Thomas Kelly's admonition that "he only is near to God who is exceedingly humble."

A Postscript

Although I have now concluded the main body of my message, I should like to add a brief postscript to what has gone before. Some of you may feel that I have departed from Quaker practices by devoting so much of our time to Christian theology and doctrine. I have done so deliberately, however, and with a purpose in mind. One of the things which we Friends need most today is to do some earnest seeking and searching in an attempt to rediscover the foundations of our beliefs. Once we have discovered our foundations we must not be unduly afraid to make explicit statements about our beliefs for fear it will destroy our outward unity. If our unity is as shallow as all this, then it isn't worth much.

Alexander Purdy has said that "the view that tolerance, sympathy, understanding, a kindly give-and-take, is adequate as a basis for unity seems . . . unwarranted . . . Sympathy and understanding will help us to treat others decently but it will not bind us together into a religious fellowship." [4]

I also like very much Carroll Brown's statement that, "A religion without a theology is like a house without a plan . . . " [5] Let us not therefore be afraid of a bit of what Elton Trueblood calls " tough-mindedness" in theology, for by theology we simply mean good, straight thinking about the foundations of our faith. Friends have done much to unite themselves through worthy programs of social service, but this alone will not invigorate our Quaker faith with vitality and power. We must learn how to unite ourselves in *belief* as well, and I have a fair degree of confidence that this can be done for many of us within the Society of Friends, provided we learn to bring open minds to our common search and provided we are humble and loving in our inquiry together. Above all, coupled with this search, there must be a willingness to accept for our individual selves the full meaning and import of George Fox's great discovery, "that there is one, even Christ Jesus, who can speak to thy condition."

[2] Thomas Kelly, *A Testament of Devotion,* p. 52
[3] *Ibid.,* p. 61
[4] *The American Friend,* February 17, 1949, pp. 51-52
[5] "Thornhowe Letter"

(Concluded)

CALIFORNIA PASTORS MEET

The Pastors of California Yearly Meeting held the annual Advance, September 6 to 8, at Quaker Meadow Camp.

Ideal weather, an inspiring setting, and challenging messages made it one of the best conferences held.

The first message was brought by President Howard Cope on "Quaker Evangelism." He pointed out that the various methods of evangelism, though sometimes abused, have real value when rightly used — not methods but basic principles are most important. The distinctly Quaker type of evangelism is radiant evangelism. In the heart and life of every Quaker (of every Christian) should be that which will radiate the presence of Christ. "We must have this if we Quakers are to survive the apostasy and fulfil the commission given to us by Christ."

Robert Cope demonstrated some possibilities of the use in sermons of the dramatic characters in the book of Judges. All were thrilled with his reading of his adaptation of the story of Sampson.

Leonard Gilmore spoke on sermon delivery, especially emphasizing preaching for a verdict, adequate preparation of sermon, and advantages of preaching without notes.

Elmer Brown opened up a mine of preaching and teaching values in the book of James, where is found a remarkable similarity in content to the Sermon on the Mount.

A valuable presentation on the subject of "Pulpit Mannerisms" was brought by Eugene Coffin, based on data secured from the minister's best critic—his wife!

Glen Rinard pointed out the importance of the preacher's being prepared to preach by a deep heart experience of Christ; the Divine annointing with the Spirit; the Divine urge to preach; and a mind well stored with Gospel truth. It is important that much of the sermon preparation time be given to prayer, that our ministry be, "Not of the letter, but of the Spirit." II Corinthians 3:6.

In the absence of George Jenkins, Tyler Coburn challenged us with the need for "stewardship evangelism" in our day.

The discussion led by Blaine Bronner brought to our attention important procedures of the new Discipline adopted by California Yearly Meeting.

The fellowship of our General Superintendent, Donald Spitler, was a valuable part of the Retreat. He called our attention to the need for home evangelism and for us carefully and prayerfully to prepare our messages with a view to the specific needs of those to whom we minister.

STUMBLING BLINDLY

A General Speaks

We have too many men of science; too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death.

The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living.

This is our twentieth century's claim to distinction and to progress.

It is easy for us who are living to honor the sacrifices of those who are dead, for it helps us to assuage the guilt we should feel in their presence. Wars can be prevented just as surely as they are provoked and, therefore, we who fail to prevent them must share in guilt for the dead.

Omar N. Bradley

Issues before the Fourth General Assembly of the United Nations by the Carnegie Endowment for International Peace, is a booklet that would serve well the emphasis of United Nations Day, October 24. Address 405 West 117th St., New York 27. They are free.

87th Iowa Yearly Meeting

By Lewis D. Savage

IOWA Yearly Meeting Friends from the thirteen Quarterly Meetings in Iowa, Minnesota, and Wisconsin, gathered from August 22-27, for their 87th annual assembly in Oskaloosa.

Visiting Friends contributed in a helpful way to the extension of vision and the enrichment of spiritual life. Among these were Frank Davies, superintendent of Kansas Yearly Meeting, Wichita, Kansas; Kenneth Eichenberger, a minister of Portland, Oregon; Jeanette Hadley and Lloyd and Margaret Bailey of Friends Committee on National Legislation, Washington D. C.; Paul and Alice Barnett, returned missionaries from Africa; Errol T. Elliot and Charles F. Thomas, Central Offices, Richmond, Indiana; Wendell and Faye Farr, returned missionaries from Jamaica; Folger Hunt, a minister of Wilmington, Ohio; Homer and Edna Morris, Media, Pennsylvania; and Kiyoshi Ukaji of Tokyo, Japan.

At the opening service on Monday evening Frank Davies suggested a helpful text for the entire Yearly Meeting sessions, "He that hath an ear, let him hear what the Spirit saith unto the churches." In the evening evangelistic messages he spoke from I Corinthians 1:30 on the subject, "Christ Is Made unto Us Wisdom, Righteousness, Sanctification, and Redemption." These messages were presented under the evident power and direction of the Holy Spirit in a heart-searching way. A few of the worthwhile extracts of his messages are included here. "That which is wrong with the Church is in the blood stream; it is within." "Christ's revelation of Himself will be in the exact opposite of Iowa Yearly Meeting's greatest weakness." "Grace is not transferable, and foolish is he who does not take of the grace freely offered to him." "Without Christ there is no conception of what true righteousness is, nor is there power to attain thereunto." "You can't think yourself into the kingdom of God." "Iowa Yearly Meeting has two great obligations: one, to seek the truth, and the other, to see that folks get it."

Missionary Emphasis

At the missionary service on Wednesday evening Paul Barnett spoke on "The Missionary Message and Motive of Friends." He stated that Friends in the beginning were evangelistic and missionary in vision, purpose, and work, and that early Friends believed in the all-sufficiency of Jesus Christ. He pointed out that every tribe on face of the earth has its religion, but that they do not have a Saviour to bring them to God and to give them victory over their consciousness of sin. He further emphasized that the missionary message of George Fox was that Jesus Christ was willing and able to speak peace to the troubled soul of every man, and that this should be the message of Friends today.

The report of the trustees of White's Institute revealed that $20,011.95 had been spent in the operation of the Quakerdale Home. An average of twenty boys have been cared for this past year, and an increase of two boys is expected for the year ahead. Five full-time workers make up the Quakerdale staff.

As a part of the report of the Christian Education Committee, Charles Thomas spoke on the topic, "Be Fruitful in the Knowledge of Christ." "We need to be willing and able," he said, "to adapt ourselves to new methods and new approaches to get new members in our Meetings and hold the old members." "An increase in attendance can be made if there is a program of outreach and evangelism that will inspire and encourage." "We aim at nothing in particular and hit it every time."

Wendell G. Farr spoke from two of the parables of Jesus at the devotional half-hour period. From the parable of the Good Samaritan he stressed the need for putting our faith into practice with a heart of compassion. Also, from the parable of the Importionate Friend he pointed out the need to make our prayer time vital.

During the report of the Mission Board a number of missionaries were present and spoke briefly of the work in their respective fields. Paul and Alice Barnett of the work in Africa; Wendell and Faye Farr and Mary Cotton of the work in Jamaica; Ermin and Ruth Perisho of the work among the American Indians in Oklahoma.

Under the direction of the Peace and Service Committee, Leslie Shaffer told of plans for the Friends World Conference to be held in England in 1952; Lloyd Bailey explained the activities of the committee on National Legislation in Washington, D. C.; George Willoughby told of the work of the Des Moines office of the American Friends Service Committee; Albert Johnson told of his experiences with the Service Committee in Poland; and Homer Morris emphasized the importance of the world-wide work being done by the Service Committee.

The report of the Men's Extension Movement showed that a total of $6,054.86 had been raised for the development of the Pine Lake camp site. Future plans call for the raising of another $6,000 this coming year and further construction work this fall.

The Women's Missionary Society raised a total of $4,048.17 in their fifty local organizations the past year. Of the above amount $1,374.54 was for the travel fund for the African missionary party which went out last fall. Plans for the coming year include the raising of $1,270 for the medical care of the missionary families on the field.

The Yearly Meeting with a forward look assumed the following financial goals for the work at home and abroad: Yearly Meeting Budget, $8,150; United Budget, $20,000; and William Penn College, $20,000.

Pastoral Changes

Pastoral changes for the coming year include: Henry Vore, who was called out of retirement to be pastor at Middle River; Andrew Stuart from Rubio-Hopewell to Lynnville; George Stump of New Sharon to Stockport-Hickory Grove; Gerald Dillon from teaching in Evangelical School of Religion, Jennings Lodge, Oregon, to New Sharon; Herbert Pettengill from Madison, Wisconsin, to Des Moines; and Clifford Wolfe to Bloomington.

Naomi Olson, who has been serving as pastor at Hesper for the past two years, was recorded as a minister of the gospel by the Yearly Meeting. Arthold Latham and Hugh Barrett are continuing their work of study under the direction of the Committee on Training and Recording of Ministers.

The report of the interim-president of William Penn College, F. C. Stanley, revealed that over $17,000 was raised through the special contribution drive carried on through the summer to reduce the indebtedness of the College. With over $8,000 coming in through other channels, the total amount given by the Yearly Meeting to the support of the College this past year was over $25,000. Plans for faculty and student body indicate a promising year ahead.

The reports of the various Yearly Meeting committees indicate that the work has been carried forward in a progressive and effective way without the assistance of a Yearly Meeting superintendent. Responsibilities regularly assumed by the superintendent have been shared by the committee chairmen and others with a true spirit of self-sacrifice in order to get the work done. However it is with thankfulness to our Heavenly Father and real anticipation that we can begin the new year together, with Kenneth Eichenberger taking up the work as Yearly Meeting superintendent. Let us all pray that it may be a year of real progress for Christ and His kingdom.

The Sunday School Lesson

Prepared by Russell E. Rees

For October 30—The Prophets Preach Social Righteousness

Isaiah 5:1-12; Jeremiah 35

What modern preacher would not like to be able to speak as effectively to his time as Isaiah did to his? Here in this lesson we have one of the priceless examples of the prophet's skill. Isaiah was not so crude as to begin with denunciation and thus, at the beginning, win the dislike and disapproval of his hearers. He begins, as Jesus so often did, by winning their assent and approval. Only when the unwary listeners have given vigorous agreement with the idea does the prophet, with a shocking and shattering straightforwardness, reveal the full meaning of his charge.

With vine-dressing and husbandry many of the listeners were fully familiar. The hillsides around Jerusalem were covered with vineyards. The raising of grapes was a major industry. They knew only too well the work involved in reclaiming those rugged hillsides and making them into productive orchards—the back-breaking task of grubbing out the wild growth, the equally heavy work of digging out the stones and hauling them away. Before those fields could yield their fruits, a man must have spent many weary days in preparation.

But the vineyard about which Isaiah speaks had been given unusual care. Not only had the clearing been done, but the owner had built a tower; he had planted a protecting hedge about it; he had installed a wine press, hewn out of the solid rock. Imagine his disappointment when he came expecting large, juicy grapes, only to find small, juiceless, dried-up wild grapes. Every person who heard the story sympathized with the husbandman and fully agreed with the judment of Isaiah that he should take away the hedge, letting in the wild beasts; and break down the wall, leaving the wild vines unpruned and uncared for.

Probably they were not quite prepared for the sudden change from delightful story to pointed indictment. "The vineyard of the Lord of Hosts is the house of Israel." It parallels Nathan's "Thou art the man."

George Adams Smith says that the two great evils of man are, "the love of wealth and the love of pleasure; the instinct to gather and the instinct to squander . . . Every civilized community develops sooner or later its land-question and its liquor-question." These are the evils pointed out here. Greed, which causes men to join house to house, and to oppress the poor, is followed by a tendency to rise up early in the morning to follow strong drink.

We are certainly facing these twin evils in our society. Greed has run naked in the streets of our cities too, and we have on our hands a liquor question of startling measure. But can it also be said that America is a vineyard on a very fruitful hill. Will some prophet have to rise up and say to us, "He looked for judgment, and behold oppression; for righteousness, but behold a cry."

Why build these cities glorious
If man unbuilded goes?
In vain we build the work unless
The builder also grows.

Questions:

1. Do you think the United States is giving leadership to the world in proportion to her privilege? Can you suggest some places where our fruit is mostly wild grapes?

2. How can the prophet substantiate his message? What are the credentials of a prophet? If he is called a radical and a crack-pot, what is his reply? Do you think you could give a reason for your judgment of our society?

For November 6—God Comforts His People

Isaiah 40:27-31; 41:10-13; 61:1-3

We are presented in this lesson with one of the problems of the book of Isaiah. Up to the close of chapter 39, we have writings which have to do with problems arising during the years 740 to 701 B.C. Beginning with chapter 40, the writings deal with situations arising during and after the exile, from 598 to 538. It is generally agreed now that the latter writing is from this later period, and was therefore by the hand of another author. For the serious student the comments by George Adams Smith are highly recommended.

If you pass directly from the lesson for last week to today's lesson it is almost like passing through a door into another room. Last Sunday we heard a prophet, speaking in the name of the Lord of Hosts, bringing indictment upon the nation for her evil ways. Today we hear a prophet announcing in the name of the Everlasting God, the Lord, words of comfort and encouragement.

Rufus Jones calls the last twenty-seven chapters of Isaiah the words of the greatest spirit in the history of man prior to the coming of Jesus Christ. The word of judgment has changed to a word of hope. Man's sins are not discounted, nor are they seen as any less corrupt, but God's mercy shines with a new clearness. Man is faint, but He giveth more power.

A very wise and elderly minister once said to a group of young men who were being recorded, "Remember it doesn't take much sense or much religion to find fault, but it takes much of both to forgive." The message of indictment without the message of redemption is only a partial message. A God who only judges may be man's enemy, but a God who forgives and heals and cures is man's great friend and hope.

One of Rufus Jones' early books was called, *The Double Search.* In it he said that man and God are made for each other, and each is seeking for the other. Man knows no rest or peace until he finds that peace in God, but it is not a one-way search, else it would be a dreary one indeed. But God is seeking man, reaching out, as Thompson's *Hound of Heaven* with endless anxiety to find man, and ultimately finding him most completely in the atonement. This searching God, the lesson today reveals. He may be often disappointed in men, but he never is in despair.

Now if God is like that what manner of men ought we to be? Chapter 61 answers the question in one of the noblest passages in the Old Testament. It was the passage selected by Jesus to be read in his own village of Nazareth when he began his own public ministry. The meek, the broken-hearted, the captives, the bound, the mourners, the heavy in heart become the concern of those who are his disciples.

We are all tempted to be overcome by the ocean of darkness and death which seems to sweep on so relentlessly today. Man is capable of great evil and we have had a new glimpse of it in our time, but there is an ocean of light and life that flows over the ocean of darkness, as George Fox saw clearly, and in that we may see the love of God. Isaiah saw that and said to his nation, "Fear thou not, for I am with thee; be not dismayed for I am thy God."

Questions:

1. Can you find any common elements in the periods of religious awakening? What chiefly characterized the teaching of Jesus? Was it present in the rise of Quakerism?

2. Is there danger of smugness in the idea that God watches over his people?

IN MEMORIAM

Milo Everett Rees, son of Isaac and Arminta Mills Rees, died on September 13, in Oskaloosa, Iowa, in his seventy-fifth year. He was graduated from Vermillion Academy and Penn College, and was united in marriage with Carrie Powell in 1906. He spent a few years teaching school in connection with pastoral work, but the greater part of his life was given to the Friends' ministry, the last sixteen years of which were spent as pastor of the H Street Friends Church in Oskaloosa. He has served for several years on the Iowa Yearly Meeting Committee for training young ministers, a task to which he gave his utmost devotion. He was preceded in death by a daughter, Mary Frances; a brother, Emory Rees; and a sister, Olive Walthall. Surviving are his wife, Carrie Rees; a daughter, Olive, of Spokane, Washington; and a son, J. Vernon, of Cedar Rapids, Iowa; two grandsons, James and William Rees; a sister, Anna, of Illinois; and a brother, W. Alpheus, of Indiana. Services were conducted by Lela E. Gordon, pastor of the College Avenue Friends Meeting.

IN MEMORIAM

Robert Lincoln died in his eighty-ninth year on August 31, following a long illness, at Grinnell, Iowa. He was a lifelong member of Friends and was recorded a minister by Iowa Yearly Meeting many years ago. He served the Oak Grove Friends Church in Iowa for twenty years, and also served a community church near Grinnell, Iowa, many years, as well as supplying pulpits. He continued to be active in Friends' work until health prevented. He was united in marriage with Christina Swanson, but she and their only daughter, Elizabeth Lord, preceded him in death. Surviving are three sons, fourteen grandchildren, and fourteen great grandchildren. Services were held at the First Friends church in Grinnell, with Charles O. Whitely in charge.

FRANCIS AND ETHEL RUNNION

The fiftieth golden wedding anniversary of Francis and Ethel Runnion will be celebrated October 23 at their home near Van Wert, Ohio. Open house will be held from two to five o'clock, and seven to nine in the evening. No special invitations are being issued, but friends will be welcomed. The Runnions live on their farm in Pleasant Township where Francis Runnion has lived since 1885. Both have been active in church and community affairs. Their children are Dorothy Shock, Dayton, Harold Runnion, Pleasant Township.

GOLDEN WEDDING

OWEN I. AND EMMA HOLMES THOMAS

Ninth Month, 4, Owen I. and Emma Holmes Thomas were honored by their children at a tea in their home near Bluemont, Virginia, on their fiftieth wedding anniversary. They were married in Lincoln Friends Meetinghouse, Lincoln, Virginia, in 1889. He, at the age of ninety, is a vice-president of Peoples National Bank of Leesburg, Virginia, and a trustee of Lincoln Monthly Meeting, Baltimore Yearly Meeting; and she is an overseer in the Meeting. Their children present were Mrs. Thurston J. Potts, Owen Thomas, Jr., H. Rogers Thomas, J. Holmes Thomas, four grandchildren, and brothers and sisters.

OCTOBER 23 AND 24

Those are the two days to be observed widely as a symbol of the growing interest in World Fellowship.

World Order Sunday will occur October 23, in which all of the Churches of America will participate. The next day, Monday, October 24, is United Nations Day. Materials for October 23 may be ordered from The Federal Council of Churches, 297 Fourth Avenue, New York 10. United Nations materials should be ordered from The Department of State, Washington, D. C.

OF BEAUTY AND TRUTH

(On reading Keats' *Ode on a Grecian Urn*)

With Keats, I gaze on Attic urns supreme
In beauty sculptured out of Grecian stone,
Yet know the genius of their being flown,
Their pastorals fantastic as a dream.
I ponder changing modes of time's regime;
The transient beauty failing hands have sown
That buds forever new, forever blown
Along the shores of life's unfailing stream.

Oh noble concept of eternal Love,
To grant us Truth as man's immortal soul
Conceives the holy Word our spirits laud!
Oh destiny espoused by hosts above,
To read life's verities on Beauty's scroll
And etch them till a future world applaud!

MARY B. STEVENSON

GLORIOUS DESTINY

To be enamoured of the life we know,
Yet harbour in the heart a singing bell
Proclaiming fairer dawns — this living cell
Is man's eternal life in embryo.
The sentient spirit, born to feel the woe
Of puny flesh, is raptured by the spell
Of chords within; pursues a citadel
But dimly sighted on the soul's plateau.

The freedom of the unemcumbered day
Is patterned for us: nature has decreed
Abundant grain from winter's buried seed;
And from the grave came Christ, the open Door,
Revealing death a coach upon the way
To glorious destinies forevermore.

MARY B. STEVENSON

Friendly Life — Far and Near

Anna Cox Brinton has resigned as executive director of Pendle Hill. Howard Brinton, Haines Turner, and Barbara Walker continue on the staff.

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Friends, at the request of the City of Tokyo, are conducting a Day Nursery in order to release mothers for employment.

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Write the American Friends Service Committee for their news letter on displaced persons if you are considering the sponsoring of a family.

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Landsdowne, Pennsylvania, Friends are awaiting a Displaced Person who is a cook, with his wife and child. He will be with a catering service.

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Russell and Maude Brayshaw, well-known visitors among American Friends, will sail for India on October 20. They will visit Friends Centers of work for about four months.

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Olaf Hanson, editor of children's publications for the Five Years Meeting, will give three weeks to visitation of upstate Meetings in New York Yearly Meeting, during November.

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Richard Hrdlicka is a Czechoslovakia student at Friends University under a scholarship. He is a political science major and a popular speaker at various student conferences and other meetings.

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On Saturday, October 22, in the Clear Creek meetinghouse near McNabb, Illinois, a general meeting of Illinois Friends will be held. Interested Friends should write to Clifford Haworth, 1050 Elm Street, Winnetka, Illinois.

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Norval Webb, minister of East Main Street Meeting in Richmond, Indiana, will be the leader for a Christian Teaching and Evangelistic Mission in Muncie, Indiana, December 1-8. This is part of a nation-wide program of the churches.

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Reports on "a house for Hiroshima" indicate progress as four Americans and six Japanese head the work of building this symbol of penitence and fellowship. They were welcomed in a grand way by the Mayor and Governor.

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New York Yearly Meetings are to hold a Religious Education Institute, November 5 and 6, at Clintondale meetinghouse. Alexander Purdy will speak and a demonstration class for primary children will be conducted by Olaf Hanson of the Five Years Meeting staff. Visual aids and discussion are also included.

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Adam and Naomi Flatter left September 30 for Jamaica where Adam Flatter will be superintendent of Jamaica Yearly Meeting, pastor at Seaside, and a representative of the American Friends Board of Missions.

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New Displaced Persons now on their way to America include a family sponsored by Syracuse, New York, Friends. The husband and father will work in a jewelry store which is operated by a Friend.

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If you wish to share in the agricultural project of student exchange, write the Rural Life Association, Quaker Hill, Richmond, Indiana. The Military Government in Germany will pay transportation to port. Costs beyond that are low.

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Some of the visiting Friends within the limits of London Yearly Meeting are: Ernest Lamb, Bernard and Grace Waring, from America; Reginald and Constance Blumson, South Africa; Adolf Beiss, Elizabeth Abegg, Gerhard Halle, and Erna Rosier from Germany.

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At the Meeting for Sufferings, London Yearly Meeting, held September 2, Elizabeth Cadbury suggested that Friends "sadden themselves" with the name, "Meeting for Sufferings." She introduced the question of changing the name.

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The Quaker Lane Grounds Committee of Hartford, Connecticut, Meeting has drawn plans for a proposed meetinghouse in West Hartford. They hope to have the plans sufficiently discussed and finished so that they can start building operations before winter.

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Takeo Iwahashi, blind Friend and Clerk of Japan Yearly Meeting, will visit America in the near future under an invitation by Helen Keller. He will visit on behalf of work for the blind and will also meet with a limited number of Friends' groups.

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The United Service women of Friendsville, Tennessee, Meeting announce the annual Harvest Festival for Friendsville Academy, to be held in Thatcher Hall, Friday evening, November 25. The project this year is a new furnace for the William Forster Home for Girls. Other dormitory needs are: paint for several rooms, new beds, and an electric water heater for the Hackney House, home for younger girls.

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A conference of representatives from four Yearly Meetings, in New York, New England, and Canada, was held September 12-14, at Poughkeepsie, New York. Bible lectures, reviews of leading books, and a forum on Palestine centered the program.

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Emil Sorgaarde, Swedish Friend, was a recent visitor in Richmond and at the Friends Central Offices. He has been in America for one year, studying at Pendle Hill and attended the Young Friends Conference at Oskaloosa. He will return to Sweden in October.

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The new Regional Service Committee with headquarters at Richmond is getting under way with work in clothing collection and placing of Displaced Persons. Ten families are to be brought to the area under their sponsorship. Paul J. Furnas is the chairman and Homer J. Coppock, executive secretary.

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Gudrun Friis Williams is office secretary for the Regional Service Committee office at Richmond. Her father, Finn Friis, represents the foreign office of Denmark, in a counseling relation to the United Nations. Bodil Friis, his wife, is clerk of Denmark Yearly Meeting.

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A circle of Friends at Bloomington, Indiana, are studying the possibility of becoming an established Friends Meeting under Blue River Quarterly Meeting. Friends knowing of Friends' students or families in the area of Bloomington should inform Norris Wentworth, 528 North Jordan, Bloomington.

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Bloomington, Indiana, Friends have arranged a series of lectures monthly in connection with their meetings for worship. Errol Elliott visited them recently. Merton Scott and Harold Chance are other Friends scheduled to address them. There are sixty-eight Friends' students in the State University, at Bloomington.

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The Friends Council on Education conducted a seminar for teachers in Friends School, September 7-10, at Pendle Hill. The response was gratifying. Over fifty teachers from twenty-

four of the thirty-eight Friends' schools came for the full session. Further information can be secured from the Council at 20 South 12th Street, Philadephia 7.

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Earlham College places great emphasis on chapel programs. Speakers of national prominence for the year include Bishop Raines of Indiana, Dr. Henry Hitt Crane of Detroit, James Supple of the Chicago *Sun* and *Times*, Dr. Edgar De Witt Jones of Detroit, Max Eastman, author of *The Enjoyment of Laughter*, and Livingston Blair, vice-chairman of the National Red Cross.

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Under the planning of the Volunteer Service Council of the Five Years Meeting, four Young Friends helped in Cuba on the construction of a corridor-dining room at Gibara. In North Richmond ten campers helped in the enlarging and functioning of recreation facilities, where Negroes and whites play together. Three girls conducted a play school at Quaker Hill for nearly thirty children who were particlarly in need of help.

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Among the two hundred and fifty members outside the United States attending the Young Friends Conference were ten foreign representatives from seven different countries. They were Emil Sorgaarde of Sweden; Orie Shimazaki of Japan; Paul Zavitz of Canada; Joyce Hoover of Canada; Doris Philp of Jamaica; Kiyoshi Ukaji of Japan; Frances McVaugh of Canada; J. Gray Peile of Ireland; Jennifer Polge of England; and Ulrich Beiss of Germany.

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There were over three hundred men in attendance at the dinner and program of the Men's Extension Movement of Indiana Yearly Meeting. Their immediate project is to make Quaker Haven summer camp for both Indiana and Western Yearly Meetings into a well-equipped place for Young Friends. Palmer Edgerton is the president of the men's movement with Joseph Compton, secretary, and Jesse O. Parshall, treasurer. Over $3,000 was raised at this meeting.

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The committees appointed by the two Philadelphia Yearly Meetings to receive funds for the appeal of the conviction of Larry Gara report that to date $1,864.50 has been forwarded to the Central Committee for Conscientious Objectors, that is paying the bills of the case. Larry Gara has been sentenced to eighteen months in prison for allegedly advising one of his students to refuse to register. The student had decided not to register before he met Larry Gara. The latter advised him to be true to his conscience.

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More than two hundred and fifty persons attended the centennial celebration of the building of the present Caesar's Creek meetinghouse on Sunday, September 18. This Meeting was established in 1805, and therefore is the oldest active Meeting in Wilmington Yearly Meeting and, according to what information is available, the second oldest active Meeting west of the Alleghany Mountains. In future issues of THE AMERICAN FRIEND excerpts from the historical statement by Edith L. Haines will appear.

Friendly Fellowship

SCARSDALE, N. Y., Friends Meeting, a United Meeting, held its first meeting for worship in its new meetinghouse on Popham Road, Scarsdale, New York, on October 2, at 11:00 a. m. The Meeting began as an appointed Meeting in 1942, becoming a Preparative Meeting in 1944, and a Monthly Meeting in 1946, the present membership being one hundred and seven. First Day school has an attendance of about forty. Construction began on the new meetinghouse in June and has just been completed.

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PORTLAND, INDIANA, Quarterly Meeting was held September 10, with John R. Walter and Myrtle LaFavour, Clerks, presiding. Estella Foxworthy brought a prayer thought from Theodore Foxworthy from I Corinthians 15:58 and Romans 12:21. Theodore and Estella Foxworthy are living in Portland. The Meeting was happy to welcome new pastors: Vernon Riley and wife, Aldine, in the Monroe Meeting and Walter McAdams and his wife, Margill, Portland Meeting. Visiting ministers were Oscar and Alice Trader. Norval Webb of Richmond was speaker at the one-thirty meeting, bringing a message on "Christ the Unknown." With an unusually deep feeling of the presence of God, the meeting closed.

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SPICELAND, INDIANA—Spiceland Quarterly Meeting was held on September 10, at New Castle, Indiana. James Thomas, the new pastor at Spiceland and his wife, Sue Thomas, were welcomed. The Meeting approved procedure toward the recording of Ellsworth Fisher of New Castle Meeting. Duties of elders were brought out in discussion. Leonard Hall was named presiding clerk for the coming year. A concern for White's Institute was voiced by Charles Stubbs, especially for needs of the children there. An investigation was to be made as to how the Quarterly Meeting might help. Five young people from Spiceland Quarter were among the thirty from Indiana Yearly Meeting who attended the Young Friends Conference at Oskaloosa. The subject of public morals was discussed in the afternoon.

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AMBOY, INDIANA — On September 4, Wendell G. Farr and Merle L. Davis took part in the morning worship service, with pictures of Jamaica being shown in the evening. Wendel Farr, just returned from Jamaica, will teach religion at William Penn College in Oskaloosa, and Merle Davis is administrative secretary of the American Friends Board of Missions. The Amboy missionary committee plans to support Adam and Naomi Flatter who are leaving for Jamaica in October. They were present and participated in the worship service and Sunday School on September 18. Arlene Kelsey, Martha Sue Norris, Donald Hunt, William Norris, and Wayne E. Vincent, young Friends of the Meeting, attended the conference held at William Penn College recently.

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GRINNELL, IOWA, Friends report progress under the leadership of Charles O. and Celia Whitely. A successful daily vacation Bible school was held with an average attendance of forty. The Royal Class held a reunion, with former members coming from a distance, bringing the attendance to forty-seven. Sunday School attendance has passed the hundred mark several times this summer. Missionary, stewardship, peace, and temperance committees have been taking an active part in the Sunday School during the summer, and Rally Day is planned for October 16. Men of the Meeting have made repairs to the church and also laid a new cement walk. A family from Latvia who are living on the farm of one of the members have created much interest locally and have been helped materially to get a start in this country.

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NEW YORK—The Tri-Yearly Meeting Ministers and Workers Conference met at Oakwood School, Poughkeepsie, New York, September 12-14, with four Yearly Meetings represented from New England, New York, and Canada. The program centered on two types of discussion, those arising from lectures on the Bible, "Jesus and His Environment," by Moses Bailey; and discussions emanating from the review of five books on differing fields of thought by Laura Yinling, Lewis Hoskins, Marlin Dawson and Ruth Hudson. A forum on Palestine was conducted by Levinus Painter, Ruth Replogle, and Moses Bailey, showing that only resettlemen

of 800,000 refugees can integrate the situation. Need there for community centers, teachers, youth clubs, economic programs, and interpreting a way of life by Friends was stressed.

James Coney spoke on "A Call to Advance." Moses Bailey spoke of the-Bible-in-the-making as Jesus knew it. He said two-thirds of history is concerned with names and dates; the other with motives, values and the meaning of it, which are often confused. He likened the first century to the 20th, in that our ideas are now merging — we wish to share, we question other faiths, we evaluate our own, we are evangelical. He said that this generation will give not a new religion nor a new creed, but the knowledge of how to live together and like it.

In the Larger Circle

Apparently there are about seventy persons who have refused to pay part or all of their taxes, due to objection to taxation for war preparations.

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Margaret Truman, the President's daughter, was added to the life membership rolls of the Women's Christian Temperance Union, at the close of its seventy-fifth annual convention.

* * * *

A centenarian of renown among Methodists of the Southwest is 103-year-old Hunting Horse, Kiowa Indian of Oklahoma. Before his conversion he went on many a scalping raid, and was later a Custer scout. Now a devoted Christian, he is father of two Methodist preachers.

* * * *

A 107-page *Audio-Visual Resource Guide,* which contains an extensive listing of religious education films, slides and recordings, has been published by the International Council of Religious Education, 206 South Michigan Boulevard, Chicago. More than twelve hundred titles appear in the guide.

* * * *

Immediate freedom for imprisoned conscientious objectors was urged recently by seventy-five prominent Americans in a joint letter to President Truman. Pointing out that there is "no national danger to justify the abridgment of the religious liberty of this minority," signers of the letter find it "deeply disturbing" that America continues to imprison conscientious objectors four years after the war's end.

POETRY CONTRIBUTOR

MARY B. STEVENSON — 165 17th St. N. E., Atlanta, Georgia.

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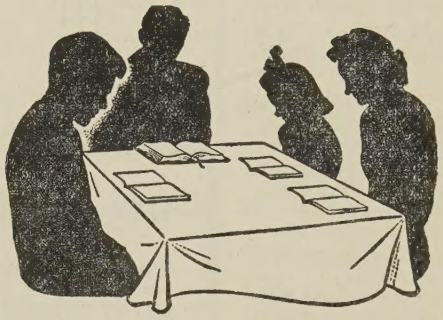

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BIRTHS

MAXWELL—To Mr. and Mrs. William Maxwell of Plainfield, Indiana, Meeting, on September 4, a son, Hugh Allen.

PEASER—To Edward and Ruth Lockwood Peaser of Maybrook, New York, a son, David Lockwood, on September 12, at Goshen, New York.

MARRIAGES

BAILEY-HALLOWELL — Bertinia Hallowell, daughter of Mr. and Mrs. Henry R. Hallowell of Merion, Pennsylvania, to Omar Bailey, son of Moses and Mabel G. Bailey of West Hartford, Connecticut, on September 17, at the home of the bride's parents, with the father of the groom officiating.

PITTS-BATTIN—Floye P. Battin to L. Russell Pitts at Denver, Colorado, on August 20.

SNIPES-LONGERICH—Ingeborg Therese Longerich, daughter of Mr. and Mrs. Rudolph Longerich of Montclair, New Jersey, to Bradshaw Snipes, on September 10, at Montclair, New Jersey.

DEATHS

BALLARD—Gertrude Shaw Ballard on August 30, at her home near Plainfield, Indiana. A birthright member of Friends, she contributed in many ways in her Meeting. She was buried on her forty-fifth wedding anniversary. Survivors include her husband, Horace Ballard; two daughters, Ruth Milhous and Elizabeth Reedy of Plainfield; and a son, Walter Ballard of Greencastle. Services were held in the meetinghouse and burial was in Maple Hill cemetery in Plainfield.

CARPENTER — Blanche Carpenter on August 13, in Whittier, California. She was born in 1880 near Oskaloosa, Iowa, the daughter of Joseph and Mary Hoskins. In 1900 she was united in marriage with Frank E. Carpenter and was an able helper to her husband in the ministry. Surviving are her husband; a daughter, Iola Freriks of Pasadena; a son, L. M. Carpenter of San Francisco; five sisters, two brothers, and two grandchildren. Services were held in Whittier with Donald B. Spitler and Robert E. Cope officiating, and burial was in Rose Hills Memorial Park, Whittier.

CASSELL—Susan Jane Cassell on August 13, at her home in Fairmount, Indiana, just prior to her eighty-sixth birthday. She was the daughter of Henry and Mary Jane Winslow. She was a faithful member of the Friends Meeting at Fairmount where services were held with Bertha Day and Xen Harvey in charge. Survivors include three daughters, Zera Loman of Greentown, Indiana, Leola Roberts and M. Marie Cassell of Fairmount; and two sons, Everett and Henry of Fairmount, Indiana.

CRONK — Netta Moon Cronk on September 8, in her home in Plainfield, following a long illness. She was a member of Plainfield Meeting and had served in many fields. Survivors are the husband, Dr. Howard G. Cronk; two daughters, Mrs. Raymond Smith of Bloomington and Barbara Cronk at Earlham College; a nephew, Harold Thomas; four sisters and a brother. Services were held at the church with burial in Maple Hill cemetery.

DOUGLAS—Affie A. Douglas, widow of Isaiah Douglas, at Freeport, Maine, April 27, 1949, at the age of ninety years. She was the daughter of Leonard and Mary Jane Bailey Lunt. From 1906 to 1916 she and her husband served in the Kickapoo Indian Mission in Oklahoma. She was a faithful and beloved elder in South Durham, Maine, Friends Meeting for many years. Nine children survive: Charles L., Frank E., David W., and Lydia Rollins of Brunswick, Maine; Helene Daniels of Portland, Maine; Harriett Pennell and Lucy Lunt of Freeport, Maine; J. Nathan of Dania, Florida, and I. Willis of El Reno, Oklahoma.

FIELDS—Nathaniel A. Fields in Plainfield, Indiana, on September 16, aged seventy-two years. He was a member of Plainfield Meeting and active in Sunday school work. Survivors include the widow, Mary White Fields; a daughter, Daisy Sanders of Indianapolis; two sons, Daniel of Plainfield and Ralph of Indianapolis; and six brothers. Services were held in the meetinghouse with burial at Maple Hill, Plainfield.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1403 Maple Avenue, Evanston, Ill., phone University 4-8511.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 11:00 a.m. in John Woolman Hall. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Secretary, FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana, Unified Service and Junior Church 10:30 to 11:30. Herbert Huffman, Minister, George Warheit, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a. m.; Evening Service, 7:30 p. m.; Prayer Meeting, Wednesday 7:30 p. m.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. RIchmond 78406.

MIAMI, FLORIDA

Friends Meeting, 127 N. E. First Avenue, elevator to third floor. Worship, First day at 3:00 p.m.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 4448 Washburn Avenue, So., Phone Wh. 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meeting for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October through April, each Sunday at 11:00 a. m.

OBERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa, Church School 9:45 a.m. Meeting for Worship 11:00 a.m. Youth Group 6:30 p.m. Mid-week Service 7:30 p.m. Elmer Howard Brown, Minister, phone Sy. 6-3372.

PITTSBURGH, PENNSYLVANIA

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

TUCSON, ARIZONA

Friends Meeting, 436½ East 3rd St. First Day at 11 a. m. Clerk, Ph. 3-9348.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

BUCK HILL BULLETIN

A recent issue of LIFE magazine (August 29th) has a beautiful four-color illustration of an oil painting of Mt. Corcoran (where is Mt. Corcoran?), for which the artist, Albert Bierstadt, received $7,000.00. The statement is also made that "other pictures by Bierstadt brought up to $35,000.00."

One of our Directors had a friend who owned an unnamed painting of of a mountain presumably in the Pacific Northwest. He gave it to our Director, and the latter having no suitable place for it, presented it to the Buck Hill Art Association. It turned out to be a genuine Bierstadt. It has now been removed from its rather obscure position on the main stairway in which, in our ignorance, it had been consigned. It is much admired and appreciated in its new location at the left end of the corridor on the Exchange floor, near the entrance to the East Room.

The Buck Hill Art Association has received several gifts of oil paintings from other friends which have been much appreciated additions to their collection. The time will come when it may be necessary to have a special room to exhibit the treasures now hanging on the walls of the various public rooms of

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SHAKESPEARE, *Hamlet.*

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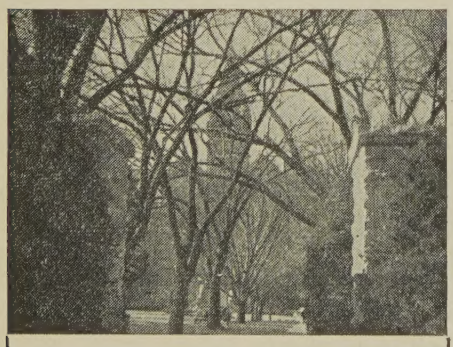

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